

FILE A – For Optional Classroom Use

English Language Arts:
Released Writing Prompt A-2

English Language Arts:
Released Reading Items..... A-3

English Language Arts:
Released Reading/Writing Response Item A-15

Health Education:
Released Items A-18

[Back to Table of Contents](#)

English Language Arts: Released Writing Prompt

What if there were eight days in a week? Write about how you would use the additional day.

NOTE: Each student's total writing score includes a response to this prompt **and** the reading/writing response item based on the selection found on page A-16.

English Language Arts: Released Reading Items

WHY YOU LIKE SOME FOODS AND HATE OTHERS

1 **E**verybody doesn't like something. Whether the aversion is to sauteed brains or McDonald's hamburgers, to Szechwan spiciness or Middle American blandness, everyone finds at least a few foods or flavors to be objectionable.

2 Yet, as common as taste aversions are, little is reliably known about how they are formed. They are just beginning to be studied by scientists, however, and some insights are developing.

There are, for example, genetic differences in people's abilities to taste some substances. Some people cannot taste certain bitter flavors, and hence enjoy foods that others find objectionably bitter.

Some authorities have suggested that the widely held strong preference for sweetness, craving for salt and aversion to sour or bitter flavors is innate, a product of evolution during the days when our foraging ancestors lived off the land. Things that taste sweet are usually nutritious and full of energy, while those that are bitter or sour tend more often to be poisonous. As tropical animals, our ancestors lost lots of salt in their sweat and needed to replace it to prevent sodium deficiency in the blood.

Our taste preferences and aversions, so this explanation goes, evolved to be generally reliable guides to eating in the wild. It is only after our relatively recent adoption of sedentary ways and synthetic foods that the preference for sweets and salt is getting us into nutritional trouble.

Although nutritionists often contend that a preference for very sweet foods is culturally induced or that people actually develop an addiction to sugar, Dr. Gary Beauchamp, a specialist in taste research, says there is no solid evidence to support this.

Dr. Beauchamp, of the University of Pennsylvania's Monell Chemical Senses Center, suggests that although people may consciously modify their food choices, the basic preference for sweetness remains. It has only become noticeable now that food technologists "have separated sweetness from the goodness of the natural food" and marketed a number of foods offering little else.

Rather than creating a preference for sweetness, Dr. Beauchamp suggests, the food technologists are merely exploiting an existing preference that, in the past, was no problem.

Also there is solid evidence that, aside from the aversion to sour and bitter flavors, the sense of taste plays another role in preventing food poisoning. The evidence

was first seen in animal experiments. If a rat gets sick after eating some unusual food, it will develop an immediate aversion to the taste of that food.

In a form of learning quite unlike Pavlovian conditioning, the taste aversion develops after a single episode and the sickness may occur several hours after the food was eaten. The aversion also persists for a long time. Conditioned responses usually require many experiences to be learned and the aversive response must occur immediately after the stimulus. And they fade quickly.

The phenomenon occurs in many animals and is called "bait shyness" among those who try to poison unwanted animals but find that if the animal survives, it usually learns to avoid the bait.

Dr. John Garcia, a psychologist at the University of California, Los Angeles, has found that laboratory rats can be made to dislike sugar flavored water, which they normally strongly prefer, by injecting them with a drug that induces nausea several hours afterward. Experiments have also shown that rats learn this taste aversion even if they are totally anesthetized throughout the period of induced nausea.

All of this evidence tells scientists that taste aversions formed in this way are the effect of a powerful and deeply ingrained biological capacity. Such powerful and obvious biological traits do not evolve into being and become widespread unless they confer a distinct advantage to the survival of the animal. There is now evidence that human beings share this capacity.

14 While genetically controlled factors may account for some taste aversions, cultural influences clearly play a more obvious role.

Anthropologists have found that food preferences are among the most stable of cultural traditions. Long after immigrants and their descendants have assimilated most other aspects of their adopted country, including language, they will cling to their native cookery.

When the potato, native to Peru, was introduced in Europe centuries ago, people resisted it as a bizarre-tasting oddity. It was 200 years before they generally adopted the potato into their diets.

While most people dislike foods that are strongly sour and increase their dislikes in proportion to the sourness, at least one group in India says it prefers foods sour, and the sourer the better. This is an economically poor group whose basic foods are sour, and who, for example, eat tamarind fruits as if they were apples. Their culture is

apparently their only difference with other Indians.

Cultural preferences apply not only to flavor but to texture and viscosity. One finding has been that people tend to prefer their dietary staple to have a hearty, chewy consistency. To most Americans rice is just another side dish; they prefer it light and fluffy. But in cultures where rice is the dietary mainstay, it is preferred heavier and more glutinous. When bread was a staple in the United States it was heavy and substantial. But now that it is no longer the staff of life, bread has been turned into fluff.

The role of smell in influencing food aversions and preferences is well known. People with colds often lose their appetites because they cannot smell food. However delicious a dish might appear to the eyes, if the nose perceives any odor like that of putrefaction, the tongue will probably never taste it. What is not so well appreciated is the role of the eyes in modifying food preferences.

Food technologists add orange coloring to their synthetic orange drinks not just to be consistent but because, without the color, the flavor does not taste as orangy. Thus grape-flavored drinks are colored purple, cherry drinks are red, and so on. When lemon drinks and lime drinks came out, however, food synthesizers were faced with a dilemma. Both juices are essentially colorless. How to inform consumers what flavor they were supposed to taste? The decision was to adopt the

color of the rind. Thus lime drinks are green and lemon drinks are yellow.

In one experiment, researchers scrambled five flavors and colors and found that if, for example, the lemon-flavored drink was red, taste testers tended to call it strawberry. The test involved drinks flavored with lemon, orange, strawberry, grape and blueberry and colored yellow, orange, red, purple and blue. When the “right” color was combined with the flavor, 72 percent of the testers guessed the correct flavoring. But when the colors were scrambled only 22 percent could name the flavor.

The role of color is not limited to artificial flavors. Experienced wine tasters can also be fooled. In one experiment a white wine was colored to look like a rose. Tasters concluded that it was sweeter.

Perhaps the ultimate example of the role of experience in influencing food preferences and aversions is that reported by Dr. Howard Schutz, a psychologist at the University of California at Davis. He notes that many people have come to prefer the taste of canned tomato juice over that of fresh tomato juice.

“The taste of tin from the can,” Dr. Schutz said, “has been accepted as appropriate in tomato juice. That’s what people expect. It’s so important that aluminum-can makers have thought about adding the tin flavor to juice packed in their containers.”

1. The essay's opening statement, "Everybody doesn't like something," best exemplifies a
 - ☐ A. generalization.
 - ☐ B. fact.
 - ☐ C. conclusion.
 - ☐ D. theory.
2. The purpose of paragraph 1 of this essay is to
 - ☐ A. summarize its main points.
 - ☐ B. try to connect readers to its subject.
 - ☐ C. establish a scientific tone in the essay.
 - ☐ D. appeal to a special audience of gourmets.
3. Paragraph 2 is a signal to the reader that this essay will present
 - ☐ A. several theories scientists are exploring to explain taste aversions.
 - ☐ B. the opinions of the general public rather than those of scientists.
 - ☐ C. no reliable information about taste aversions.
 - ☐ D. a strong argument in favor of one theory of taste aversions.
4. According to this essay, people biologically crave sweet food because of its
 - ☐ A. bright colors.
 - ☐ B. medicinal value.
 - ☐ C. tropical nature.
 - ☐ D. nutritional value.
5. The purpose of paragraph 14 is to
 - ☐ A. support an opinion.
 - ☐ B. provide a transition.
 - ☐ C. provide factual information.
 - ☐ D. criticize a theory.
6. The drink experiment discussed at the end of the essay shows that people
 - ☐ A. are not affected by the color of their drinks.
 - ☐ B. choose drinks only by taste.
 - ☐ C. expect drinks to resemble their natural color.
 - ☐ D. want drinks to always taste the same.
7. Consumers' preference for canned tomato juice is an example of
 - ☐ A. a taste aversion.
 - ☐ B. a cultural habit.
 - ☐ C. an acquired taste.
 - ☐ D. an innate tendency.
8. Which of the following **best** states the main idea presented in this essay?
 - ☐ A. Food preferences and aversions are a product of evolution.
 - ☐ B. Cultural influences have a stronger impact on food preferences and aversions than evolution.
 - ☐ C. Food preferences and aversions depend primarily upon the sense of taste.
 - ☐ D. Food preferences and aversions can be traced to biological, cultural, and psychological causes.

9. Select **two** different types of food and explain why people might especially like those foods. Use specific information from the essay to support your answer.

9.

10. Summarize the main points of this essay. Include specific information from the essay to support your answer.

10.

I WANDERED LONELY AS A CLOUD

by William Wordsworth

I WANDERED lonely as a cloud
That floats on high o'er vales and hills,
When all at once I saw a crowd,
A host, of golden daffodils;
5 Beside the lake, beneath the trees,
Fluttering and dancing in the breeze.

Continuous as the stars that shine
And twinkle on the milky way,
They stretched in never-ending line
10 Along the margin of a bay:
Ten thousand saw I at a glance,
Tossing their heads in sprightly dance.

The waves beside them danced; but they
Out-did the sparkling waves in glee:
15 A poet could not but be gay,
In such a jocund company:
I gazed—and gazed—but little thought
What wealth the show to me had brought:

For oft, when on my couch I lie
20 In vacant or in pensive mood,
They flash upon that inward eye
Which is the bliss of solitude;
And then my heart with pleasure fills,
And dances with the daffodils.

11. In line 12 of the poem, the phrase “Tossing their heads in sprightly dance” is an example of

 - ☐ A. personification.
 - ☐ B. simile.
 - ☐ C. allusion.
 - ☐ D. hyperbole.

12. In line 16, what does the word “jocund” most likely mean?

 - ☐ A. melancholy
 - ☐ B. thoughtful
 - ☐ C. happy
 - ☐ D. rhythmic

13. What is the meaning of lines 17 and 18?

 - ☐ A. The narrator became wealthy by selling paintings of daffodils.
 - ☐ B. The narrator did not realize what joy the daffodils could give him.
 - ☐ C. The narrator did not think much of the “show” of the daffodils.
 - ☐ D. The narrator was very impressed with their sparkling waves.

14. The rhyme scheme of this poem is

 - ☐ A. AABBCC.
 - ☐ B. ABABCC.
 - ☐ C. ABCABC.
 - ☐ D. ABBACC.

15. Explain the meaning of the last stanza. Include specific details from the poem to support your answer.

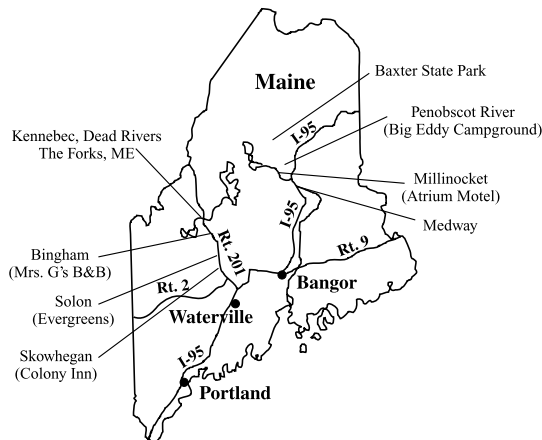
[illegible]

DISCOVER WHITEWATER RAFTING

PENOBSCOT RIVER

The Finest Whitewater in New England

- Breathtaking scenery - Mt. Katahdin & Baxter State Park Region
- 1 & 2 day trips
- Dam controlled whitewater releases every day (May through October)
- No experience necessary, no minimum group size
- Class 4 River (Scale 1-6)
- Rapids range from class 3-5 (Scale 1-6). We paddle the lower section (class 3) in the morning, leaving the Upper Gorge (class 5) for the afternoon highlights
- Most technical whitewater in Maine
- Full lodging and riverside camping packages available
- **Meeting Location** - Big Eddy Campground (see map & directions) at 8:45 A.M. (regular trips). "Ultimate" Multiple Gorge meets at 10:15 A.M.
- **Minimum age** - 16 years (Upper Gorge), 10 years (lower section)
- **Price** - \$72 (weekdays), \$92 (Sundays), \$102 (Saturdays - May, June, Sept.); \$112 (Saturdays - July & August) - Group discounts!!!



CALL TOLL FREE (800) 348-8871

NORTH COUNTRY RIVERS

P.O. BOX 47 • East Vassalboro, Maine 04935

(207) 923-3492 • FAX (800) 649-7238

E-Mail: ncrivers@aol.com

Internet address: <http://www.ncrivers.com>

DEAD RIVER

The most continuous whitewater in New England

- 15 miles of continuous whitewater
- Spectacular beauty in a wilderness setting
- Only 6 Big Water releases - May 4, 11, 26; June 1; Sept. 1; and Oct. 6
- May 4 and 11 are the Biggest releases of the year - 7000 cfs (Cubic Feet Per Second) HOLD ON!!!
- No experience necessary, no minimum group size
- Class 4 River (Scale 1-6)
- Rapids range from class 3-4+ (Scale 1-6)
- Full Lodging & Camping packages available
- **Meeting Location** - The Forks, Maine (see map & directions) meet at 9:45 A.M.
- **Minimum age** - 14 years
- **Price \$102 (All Dates) - Group Discounts**

Two Day Dead-Kennebec Trip

- Two days of great whitewater - Dead River one day, Kennebec on the other day!!!
- Riverside camping & lodging packages available (in addition)
- **Price \$134 (weekdays), \$164 (weekends)**

KENNEBEC RIVER

Rolling down the River

- Big waves - Big Whitewater - Big Fun!!!
- Maine's most popular whitewater river
- No experience necessary, no minimum group size
- 1 day trips (great for families, youth groups, everyone)
- Dam controlled white water release every day (April through October)
- Class 4 River (Scale 1-6)
- Rapids range from class 2-4 (Scale 1-6)
- Full Lodging & Camping packages available
- **Meeting Location** - The Forks, Maine (see map & directions) meet at 9:45 A.M.
- **Minimum age** - 10 years, younger children may join the trip at the half way point
- **Price** - \$68 (weekdays), \$78 (Sundays), \$88 (Saturdays) - Family, Youth & Group Discounts!!!

**CALL TOLL FREE
(800) 348-8871**

The Ojibwa Corn Hero

When the youth Wunzh reached the proper age, his father built him a lodge in a remote place where he could fast undisturbed and find his guardian in life. It was spring of the year and, in the first days of his fast, Wunzh walked the woods each morning, musing on the first shoots of plants and flowers, coming alive in the warming earth.

2 He hoped this would store his mind with pleasant thoughts for his dreams each night. Often, on these strolls, he found himself wondering how these plants grew, some of them sweet like berries, others poisonous, yet others full of medicine. Perhaps, if he knew more about such things, he could help his people. Perhaps they might not have to rely on the luck of the hunt or the occasional fish caught from opaque waters.

As the days went by, Wunzh grew too weak for such wanderings and instead lay in his lodge, praying that he would dream of something that would help his people. In his increasing dizziness, he permitted himself the thought that while the Great Spirit had made all things, including the people, he could have made things a bit easier for them.

On the third day of his fast, as he lay in his lodge, he saw a figure descend from the sky—a figure richly dressed in yellow and green garments of many shades, with a great plume of golden feathers waving on its head. With dreamlike grace, it arrived in Wunzh's lodge.

"The Great Spirit sent me to you, my friend," said the figure. "He takes note that your prayers are unusual. You don't seem to want the glory of the warrior, but instead merely something for the good of your people." The visitor went on to explain that this was possible. The condition was that Wunzh wrestle with his visitor.

At first, Wunzh's heart sank. He was already weak from fasting. What hope did he have . . . ? But gathering his courage, he engaged the figure, and they wrestled until Wunzh felt utterly exhausted. Abruptly, the figure stopped, smiled, and said, "That's enough for now. You did well, I will come again to try you." He disappeared, ascending into the light of the sun.

The following day he came again, and once again challenged Wunzh who by now was even weaker. But it seemed that the weaker his body was, the greater his courage and determination. Again they wrestled, long and hard, and again the visitor broke it off, promising

to come again for the final trial. Wunzh collapsed in an exhaustion near death.

The next day, after the third and final trial had begun, the heavenly visitor stopped and declared himself beaten. He sat down next to the youth and told him the Great Spirit was pleased with his courage. Now he would receive the instructions he had prayed for.

"Tomorrow," the visitor said, "is your seventh day of fasting. Your father will come with some food for strength and I will come again and you will win. Afterward, you must strip my clothes from me, put me on the ground, and take away all the weeds. Then you must bury me there. Do not let weeds grow there, but come from time to time and see if I have returned. And then you will have your wish and be able to teach your people what you want them to know."

In the morning, Wunzh's father came with food, and the youth said he would wait until sundown to eat it. And when the visitor came again, Wunzh seized him with strength that amazed the youth, threw him down on the ground and stripped away his rich yellow and green clothes. Seeing that the figure was dead, he buried him as he had been told to, and returned to his father's lodge to eat.

In the days that followed, Wunzh would go off unannounced to the spot where he had buried his friend and kept the weeds away. Toward the end of summer, he came to the spot and found that his old lodge had disappeared. In its stead was a tall, graceful plant, with clusters of yellow on its side, long green leaves, and a graceful plume of gold nodding from the top.

"It is my friend," Wunzh said to himself, and suddenly knew his friend's name: Mondawmin. He ran to fetch his father and told him that this was what he had dreamed for in his fast. If the people cared for his friend the way Wunzh had been instructed, they would no longer have to rely only on the hunt or the waters. With that, he showed his father how to tear off the yellow clusters, as he had torn off the garments before, and he showed how to hold the ears to the fire to turn them brown. The whole family then gathered for a feast upon this newly grown presence in their lives, and expressed their lasting thanks to the spirit, the beautiful visitor, who had given it to them.

And so corn came into this world.

21. Wunzh's initial purpose at the remote lodge was to

- ☐ A. make his body stronger.
- ☐ B. fast and meditate.
- ☐ C. take care of the plants.
- ☐ D. prepare the lodge for his tribe.

22. What does the reader learn about Wunzh in paragraph 2?

- ☐ A. He wants to help his people.
- ☐ B. He is easily distracted.
- ☐ C. He knows all about plants.
- ☐ D. He is a skilled hunter.

23. Why did the Great Spirit send the mysterious figure to Wunzh?

- ☐ A. He wanted to help Wunzh become a great warrior.
- ☐ B. He knew the figure was a dead relative of Wunzh's.
- ☐ C. He felt Wunzh's motives were honorable.
- ☐ D. He knew Wunzh was a good wrestler.

24. What was the purpose of the wrestling matches?

- ☐ A. to test the strength of Wunzh's beliefs
- ☐ B. to show that Wunzh was physically strong
- ☐ C. to destroy the evil spirit, Mondawmin
- ☐ D. to take advantage of Wunzh's weakened state

25. Wunzh won the wrestling match mostly because of his

- ☐ A. previous preparation.
- ☐ B. determination.
- ☐ C. physical skill.
- ☐ D. intelligence.

26. Why did Wunzh have strength for the last wrestling match?

- ☐ A. He ate the food his father had brought.
- ☐ B. He trained very hard for that match.
- ☐ C. Special plants from the woods gave him strength.
- ☐ D. The Great Spirit wanted him to win and gave him strength.

**English Language Arts:
Released Reading/Writing
Response Item**

The Ojibwa Corn Hero

When the youth Wunzh reached the proper age, his father built him a lodge in a remote place where he could fast undisturbed and find his guardian in life. It was spring of the year and, in the first days of his fast, Wunzh walked the woods each morning, musing on the first shoots of plants and flowers, coming alive in the warming earth.

2 He hoped this would store his mind with pleasant thoughts for his dreams each night. Often, on these strolls, he found himself wondering how these plants grew, some of them sweet like berries, others poisonous, yet others full of medicine. Perhaps, if he knew more about such things, he could help his people. Perhaps they might not have to rely on the luck of the hunt or the occasional fish caught from opaque waters.

As the days went by, Wunzh grew too weak for such wanderings and instead lay in his lodge, praying that he would dream of something that would help his people. In his increasing dizziness, he permitted himself the thought that while the Great Spirit had made all things, including the people, he could have made things a bit easier for them.

On the third day of his fast, as he lay in his lodge, he saw a figure descend from the sky—a figure richly dressed in yellow and green garments of many shades, with a great plume of golden feathers waving on its head. With dreamlike grace, it arrived in Wunzh's lodge.

"The Great Spirit sent me to you, my friend," said the figure. "He takes note that your prayers are unusual. You don't seem to want the glory of the warrior, but instead merely something for the good of your people." The visitor went on to explain that this was possible. The condition was that Wunzh wrestle with his visitor.

At first, Wunzh's heart sank. He was already weak from fasting. What hope did he have . . . ? But gathering his courage, he engaged the figure, and they wrestled until Wunzh felt utterly exhausted. Abruptly, the figure stopped, smiled, and said, "That's enough for now. You did well, I will come again to try you." He disappeared, ascending into the light of the sun.

The following day he came again, and once again challenged Wunzh who by now was even weaker. But it seemed that the weaker his body was, the greater his courage and determination. Again they wrestled, long and hard, and again the visitor broke it off, promising

to come again for the final trial. Wunzh collapsed in an exhaustion near death.

The next day, after the third and final trial had begun, the heavenly visitor stopped and declared himself beaten. He sat down next to the youth and told him the Great Spirit was pleased with his courage. Now he would receive the instructions he had prayed for.

"Tomorrow," the visitor said, "is your seventh day of fasting. Your father will come with some food for strength and I will come again and you will win. Afterward, you must strip my clothes from me, put me on the ground, and take away all the weeds. Then you must bury me there. Do not let weeds grow there, but come from time to time and see if I have returned. And then you will have your wish and be able to teach your people what you want them to know."

In the morning, Wunzh's father came with food, and the youth said he would wait until sundown to eat it. And when the visitor came again, Wunzh seized him with strength that amazed the youth, threw him down on the ground and stripped away his rich yellow and green clothes. Seeing that the figure was dead, he buried him as he had been told to, and returned to his father's lodge to eat.

In the days that followed, Wunzh would go off unannounced to the spot where he had buried his friend and kept the weeds away. Toward the end of summer, he came to the spot and found that his old lodge had disappeared. In its stead was a tall, graceful plant, with clusters of yellow on its side, long green leaves, and a graceful plume of gold nodding from the top.

"It is my friend," Wunzh said to himself, and suddenly knew his friend's name: Mondawmin. He ran to fetch his father and told him that this was what he had dreamed for in his fast. If the people cared for his friend the way Wunzh had been instructed, they would no longer have to rely only on the hunt or the waters. With that, he showed his father how to tear off the yellow clusters, as he had torn off the garments before, and he showed how to hold the ears to the fire to turn them brown. The whole family then gathered for a feast upon this newly grown presence in their lives, and expressed their lasting thanks to the spirit, the beautiful visitor, who had given it to them.

And so corn came into this world.

30. The title of this myth is “The Ojibwa Corn Hero.” Using specific information from the myth, explain why Wunzh deserves to be considered a hero.

30.

Health Education: Released Items

1. Shawn sees someone drowning. Which is the **first** thing Shawn should do?
- ☐ A. Jump into the water and rescue the victim.
 - ☐ B. Shout instructions to the victim on how to swim.
 - ☐ C. Extend something, such as a pole, for the victim to hold onto.
 - ☐ D. Call for emergency service and wait for help to arrive.
2. State law requires that asbestos be removed from all school buildings in the state of Maine. The reason for this law is to
- ☐ A. provide a healthy physical environment for students.
 - ☐ B. prevent microorganisms from entering classrooms.
 - ☐ C. improve the mental, social, and emotional health of children.
 - ☐ D. replace old insulation with new insulation to cut down on heating costs.
3. Jim is comparing an expensive brand of acne lotion with an inexpensive brand. Which would be **best** for him to do?
- ☐ A. Study the advertisements for both products.
 - ☐ B. Read magazines to find a comparison of the two products.
 - ☐ C. Ask friends who have tried both products.
 - ☐ D. Read the labels to see if the products have the same ingredients.

4. Al and Joan are planning a day of ice fishing on an isolated lake.
- List **four** items they should take to ensure their personal safety.
 - Explain why each item is important.

4.

5. a. Predict how using drugs or alcohol can affect a person's decision-making ability in the area of sexuality.
- b. Give **two** specific examples of steps in the decision-making process that could be affected by using drugs or alcohol.

5.

ACKNOWLEDGMENTS

The Maine Department of Education wishes to acknowledge and credit the following authors and publishers for use of their work in the Maine Educational Assessment.

“Why You Like Some Foods and Hate Others” (pp. A-4–A-5) by Boyce Rensberger, as it appeared in *The New York Times*, January 1, 1978. Published by the New York Times. Copyright © 1978 by The New York Times.

“I Wandered Lonely as a Cloud” (p. A-8) from *The Complete Poetical Works of Wordsworth* by William Wordsworth (1770-1850). Published by Houghton Mifflin.

“Discover Whitewater Rafting” (p. A-10) from *Discover the Thrill of a Lifetime*. Published by North Country Rivers. Copyright © 1996 by North Country Rivers.

“The Ojibwa Corn Hero” (p. A-12, p. A-16) from *Myths, Legends, and Folktales of America* by David Leeming and Jake Page. Published in 1999 by Oxford University Press, Inc. Copyright © 1999 by David Leeming and Jake Page.

Sources of the exercises selected for this test include: Maine State Advisory Committees, Measured Progress, and previous Maine state testing programs.